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I would fain desire that the coming year, the year 1901, whether it commences a new century or not, may commence a new era, even the spring of a higher and nobler life in man. The spring once with us, the summer would soon appear, when there would bloom up in our midst flowers more beautiful than the lily or the rose. Instead of witnessing on the field and on the hillside those ghastly mutilated forms, bruised and broken and destroyed by the implements of war, with less thought and with a lighter heart than is displayed in plucking the weeds from the ground, there would spring up all over the land a multitude of flowers, which in their grace and symmetry of form, in their virtue and light and love, in all their varied manifestations of life, would proclaim the fulfilment of the prophecy of the angels at the birth of the Son of Man, "On earth peace, goodwill toward men."

My hope for the future lies in the good work already accomplished at the recent Hague Conference, which is but the prologue of what may be achieved in the near future. I say good work already accomplished, because even at that first conference much has been done in formulating articles on arbitration and mediation whereby two nations in dispute may, if they so choose, have an honorable and peaceful solution of their differences.

This is much to be thankful for, even although the work of the Conference has been laughed and jeered at. The laughs and jeers will cease when the great mass of humanity take up the question in real earnest. The practical success of all future conferences depends on the earnestness of the people. I know too well that no amount of articles agreed upon and signed by the delegates will prove fruitful unless they express the sentiment of the people. But let the people be in real earnest; let them take the same interest in a crusade of peace that they do in a crusade of war; let them put the influence and force of their whole being into it; let them be possessed with the same heroism as the soldier; let them be willing to bear similar privations; let them stand unitedly against the attacks of the enemy; let them be willing to give their lives a sacrifice for the cause,—and I tell you that the sun would never again set on the land where peace and joy would reign forever and forevermore.

If there is one country better suited than another for influencing the peace movement, that country is the United States. Its desire for the peace of nations is traditional. This desire was very forcibly expressed by our delegates to The Hague in their earnest insistence for practical measures. But more than this, the United States is a miniature world. Its population is so heterogeneous that all the various characteristics of the different nations of the earth—social, political and psychological—may be studied at home. Much could be done in this direction in overcoming national prejudices. In so far as we are able to obtain respect and obedience to our laws from such a variety of people; in so far as we are able to induce them to live among each other with the spirit of fraternal affection,—just so far have we accomplished the practicability of international federation.

If there is one day more suited than another for making special effort in this cause, that day is the Fourth of July, the day we celebrate our independence from tyranny and oppression. I say "our independence,"

because all of us, no matter of what nationality, participate in the same privileges and blessings which are the inheritance of that independence so heroically fought for, so honorably established and so gloriously maintained. Still, instead of celebrating our own independence, which is indeed forever secure and safe, it would be nobler by far to utilize that day in an endeavor to accomplish a still greater object, the disarmament of nations and the establishment of peace; a peace which the world has not yet experienced; a peace, not obtained by the sword, but from the sword.

The Pastor of the Philistines to His Flock.

The pastor of the Philistine Church, at Philistine Corner, is a rough camel's-hair man of the wilderness, direct and unconventional in speech, like John the Baptist, but some of the sentences in his latest sermon, as reported in the *Philistine*, though blazing with truth and honesty, would do credit, in their clearness and simplicity, to the greatest English masters of style. The main object of Pastor Philistinus is to get at the heart of things, and not to stop with the shining covering, put on to deceive people. Here are some of his lucubrations on the subject of war. I leave out some of the sharpest thrusts, knowing that the editor would run his blue pencil through them:

It is perfectly safe to say that ninety-nine men out of a hundred in civilized countries are opposed to war. Savages like to go to war; we do not.

We are farmers, mechanics, merchants, manufacturers, teachers, and all we ask is the privilege of attending to our own business. We own our homes, love our friends, are devoted to our families and do not interfere with our neighbors any more than is necessary. We have work to do, and wish to work while it is called to-day. We recognize that life is short, and the night cometh. Leave us alone.

But they will not—these demagogues, politicians and rogues intent on the strenuous life. We wish to be peaceable and want to be kind, but they say this life is warfare and we must fight. . . .

We wish to pay off the mortgages on our houses, to educate our children, to work, to read, to meditate, to prepare for old age and quick-coming, cool, all-enfolding death.

But they will not leave us alone—these men who insist on governing us and living off our labor. They tax us, eat our substance, conscript us, draft our boys into their wars to fight farmers whose chief offenses are that they wear trousers that bag at the knee and cultivate an objectionable style of whisker. . . .

In order to establish a reason for their domination, this self-appointed superior class pretend to follow in the footsteps of Christ—they call themselves Christians. . . .

But Christ never endorsed war, not even a war of self-defense, much less a war of aggression. The Bible is the book we all talk about but seldom read. We pay pew rent and let other men explain the Bible to us; or if we read, we read with our eyes shut. . . .

These preachers, who pretend to be followers of the Christ, for the most part believe in war, and wherever men go to war and bayonets glisten and gleam in the

name of God, a preacher in uniform is found. This preacher keeps out of the firing line, but he goes to war and calls himself a soldier. . . .

And now this superior class intent on taxing us declare war and maintain standing armies in the name of this Man, who had no fellowship with either armies, war or the superior class. All the myriads of men who live off the government depend upon the government to tax us, and in order to tax us successfully standing armies are maintained. The plea that the army is needed for the protection of the country is pure fraud and pretence. The French government affrights the people by telling them that the Germans are ready and anxious to fall upon them; the Russians fear the British; the British fear everybody; and now in America we are told we must increase our navy and add to our army because Europe may at any moment combine against us.

This is fraud and untruth. The plain people in France, Germany, England and America are opposed to war. We only wish to be let alone. Men with wives, children, sweethearts, homes, aged parents, do not want to go off and fight some one. We are peaceable and wish to be kind; we fear war, we hate it. War is hell. We would like to obey the Golden Rule. . . .

War is the sure result of the existence of armed men. That country which maintains a large standing army will sooner or later have a war on hand. The man who prides himself on fisticuffs is going some day to meet a man who considers himself the better man, and they will fight. Germany and France have no issue save a desire to see which is the better man. They have fought once — more than that, many times — and they will fight again. Not that the people want to fight, but the superior class fan fright into fury and make men think they must fight to protect their homes.

So the people who wish to follow the teachings of Christ are not allowed to do so, but are taxed, outraged, deceived by governments — by the superior class, who demand that we shall lead the strenuous life, when all we ask is the privilege of doing our work, and doing unto others as we would be done by.

Christ taught humility, meekness, the forgiveness of one's enemies, and that to kill was wrong. . . .

The question is, how are we to relieve ourselves of these cormorants who toil not, but who are clothed in broadcloth and blue, with brass buttons and many costly accoutrements; who feed upon our substance, and for whom we delve and dig. Shall we fight them? No, we do not believe in bloodshed, and besides that, they have the guns and the money, and they would use these guns bought by money we have earned — taxed out of us — they would use these guns and use their army to kill us off speedily. . . .

But who composes this army that they would order to fire upon us? Why, our neighbors and brothers, deceived into the idea that they are doing God's service by protecting their country from its enemies. . . .

The only relief lies in education. Educate men not to fight, and that it is wrong to kill. Teach them the Golden Rule, and yet again, teach them the Golden Rule. Silently defy this superior class by refusing to bow down to their fetich of bullets. . . .

America can never become the ideal republic — the

home and refuge of all that is best in art and science, the fulfilment of the dreams of seers and prophets — unless we cease modeling our political policy after the monarchies of Europe. Force expends itself and dies; every army is marching to its death; nothing but a skull and skeleton fills helmet and cuirass; the aggressor is overcome by the poison of his pride; victory is only another name for defeat; but the spirit of gentleness and truth is eternal. Only by building on that can we hope as a nation to live.

Leave us alone. We wish to do our work. We wish to beautify our homes, to educate our children, to love our neighbors. Leave us alone that we may practise the Golden Rule. Your false cry of danger, and "wolf, wolf," shall not alarm us. We pay your taxes only because we have to, and we will pay no more and no longer than we have to.

We will educate men. And all the time our silent influence will be going out, and even the men who are conscripted will be half hearted and refuse to fight. We will educate men into the thought that the Christ-life of peace and goodwill is better than the strenuous life of strife, bloodshed and red war. "Peace on earth!" It can only come when men do away with armies, and are willing to do unto other men as they would be done by.

Z.

Manifesto in the Interests of Peace.

The following statement, signed by a number of influential and well-known leaders of thought, including the Very Rev. G. W. Kitchin, D.D., Dean of Durham, Herbert Spencer, Alexander Bain, LL.D., Henry Goudy, D.C.L., LL.D., Regius Professor of Civil Law, Oxford, F. C. Selous, corresponding member of the Zoological Society, author of "A Hunter's Wanderings in Africa," Sir W. Markby, D.C.L., formerly judge of the High Court, Calcutta, and reader in Indian law, Oxford, author of "Lectures on Indian Law," etc., Rev. Alexander McLaren, B.A., D.D., Goldwin Smith, M.A., D.C.L., author of "The Empire," etc., Frederic Harrison, M.A., Rev. S. A. Barnett, M.A., Canon of Bristol, founder and warden of Toynbee Hall, Rev. J. Estlin Carpenter, M.A., Hibbert Lecturer on Comparative Religion, Manchester College, Oxford, Rev. John Clifford, M.A., LL.B., D.D., president of Baptist Union and ex-president of the National Council of Free Evangelical Churches of England and Wales, James A. H. Murray, LL.D., D.C.L., Ph.D., Balliol College, Oxford, editor of the "New English Dictionary," Alfred R. Wallace, LL.D., F.R.S., author of "The Malay Archipelago," etc., etc., etc., has been forwarded to us for publication. It is explained that the manifesto was drawn up and the signatures were secured by one or two individuals without the assistance of any organization. The statement was prepared in November last, and about one-half of the names were obtained before the middle of December. Owing to the reverses of our troops the movement was suspended till the middle of February, after which date the document in its original form was further circulated and the remainder of the signatures collected:

"The fact that war is being prosecuted does not seem to relieve those who think it ought to have been and might have been avoided from the duty of expressing their disapproval of it, which they do, not as politicians